REVIVING INDIGENOUS ETHICS: THE ROLE OF DIKILI IN SHAPING STUDENT CHARACTER AT A RURAL ELEMENTARY SCHOOL IN INDONESIA

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ABSTRACT

This study aims to explore the transformation of Dikili's local wisdom values as a medium for character formation among students at SDN 2 Bulawa. Employing a qualitative approach with a descriptive research design, the investigation centers on three core indicators of moral development: moral knowing, moral feeling, and moral action. The dimension of moral knowing is manifested through the inculcation of religious and social values, particularly during morning assemblies where students chant zikir. These chants convey values such as love for the Prophet, sincerity, sacrifice, and the spirit of sharing—contributing to students' cognitive understanding of moral principles. Moral feeling is fostered through students' participation in preparing tolangga following the Dikili procession, which cultivates a sense of solidarity, mutual cooperation, and group responsibility. Moral action is reflected in observable behavioral changes, including students' active engagement in Dikili traditions, willingness to assist peers, maintenance of cleanliness, and increased respect toward teachers. The findings suggest that the transformation of Dikili's local wisdom significantly contributes to holistic character development, enhancing students' moral cognition, social sensitivity, and ethical conduct.

Keywords: Value Transformation, Local Wisdom, Character Education, Moral Development, Indigenous Pedagogy

ABSTRAK

Penelitian ini bertujuan untuk mengkaji transformasi nilai-nilai kearifan lokal Dikili sebagai instrumen pembentukan karakter peserta didik di SDN 2 Bulawa. Menggunakan pendekatan kualitatif dengan desain penelitian deskriptif, studi ini menitikberatkan pada tiga dimensi utama dalam pengembangan moral, yakni moral knowing, moral feeling, dan moral action. Dimensi moral knowing tercermin dalam internalisasi nilai-nilai religius dan sosial melalui lantunan zikir pada kegiatan apel pagi, yang mengajarkan nilai cinta kepada Nabi, keikhlasan, pengorbanan, serta semangat berbagi. Aspek moral feeling dihayati melalui keterlibatan aktif siswa dalam mempersiapkan tolangga pasca prosesi Dikili, yang menumbuhkan rasa kebersamaan, semangat gotong royong, dan tanggung jawab kolektif. Adapun moral action terwujud dalam perubahan perilaku nyata siswa, seperti keaktifan dalam tradisi Dikili, kesediaan membantu teman, menjaga kebersihan lingkungan, serta peningkatan rasa hormat terhadap guru. Hasil penelitian menunjukkan bahwa transformasi nilai-nilai Dikili efektif dalam membentuk karakter peserta didik secara holistik, melalui peningkatan pengetahuan moral, kepekaan sosial, dan perilaku etis dalam kehidupan sekolah.

Kata Kunci: *Transformasi Nilai, Kearifan Lokal, Pendidikan Karakter, Perkembangan Moral, Pedagogi Kontekstual*

INTRODUCTION

The fundamental responsibility of educators encompasses not only the intellectual development of learners but also the cultivation of moral and ethical conduct (Rahmania et al., 2020). This dual mandate underscores that the essence of education extends beyond cognitive enhancement, emphasizing the pivotal role of character formation and moral development as integral dimensions of holistic education.

Lickona, as cited by Sari (2020), conceptualizes moral foundations through key virtues such as conscience, love of goodness, self-control, and humility. He further delineates three interrelated components of character education: (1) *moral knowing*, which includes moral awareness, decision-making, and self-knowledge; (2) *moral feeling*, encompassing conscience, self-esteem, and empathy; and (3) *moral action*, which involves moral competence, willpower, and habitual behavior. These components form the basis for a systematic and structured approach to character development, particularly in addressing the escalating moral crises in contemporary society (Suherman, 2018).

In the Indonesian context, moral degradation has been extensively reported and analyzed. Budiarto (2020) attributes this phenomenon to the pervasive influence of globalization, which has significantly eroded cultural values and social integrity. Manifestations of this crisis include juvenile delinquency, substance abuse, sexual promiscuity, and acts of violence—issues that continue to challenge educators and policymakers alike (Adisusilo, 2013; Alhana, 2023).

Addressing this crisis necessitates a proactive and culturally grounded educational response. Character education emerges as a strategic intervention, especially when introduced at the primary school level, where students are most receptive to value internalization (Nurfitrianingsih et al., 2024). However, such initiatives must be embedded within the lived experiences of learners to ensure authenticity and relevance. In this regard, Onde et al. (2020) emphasize the importance of integrating local wisdom into character education, as indigenous cultural values offer rich and contextually meaningful resources for moral formation.

Despite growing awareness, the integration of local wisdom in formal education remains limited and often superficial (Ramlah et al., 2025). Bridging this gap requires deliberate pedagogical strategies that align character values with cultural heritage, facilitated through engaging teaching materials, participatory methods, and experiential learning. When properly executed, this approach has the potential to transform schools into nurturing spaces for both academic excellence and character formation.

Local wisdom also plays a strategic role in preserving national identity amidst the complexities of modern life. Yunus et al. (2024) assert that local knowledge systems are not merely vestiges of tradition but foundational elements of national identity construction. Complementing this, Dotutinggi et al. (2024) note that customary norms and social traditions act as unifying forces, safeguarding communal harmony in the face of global cultural homogenization.

To fully appreciate the role of local wisdom in character development, it is essential to examine how such traditions are embedded in the everyday lives of communities. Noor (2020) explains that local wisdom is rooted in collective historical experience and functions as a social compass in navigating change. In this regard, education becomes a conduit through which these values can be systematically transmitted and adapted to contemporary needs.

One such example is the Dikili tradition in Gorontalo, a cultural practice with strong Islamic undertones that exemplifies the moral and spiritual dimensions of local wisdom. As noted by Kountu and Rosidi (2023), Dikili involves communal recitation of praises and devotional poetry honoring the Prophet Muhammad, typically performed in mosques through all-night sessions. These recitations encompass narratives of the Prophet's life, prayers, invocations, and expressions of gratitude, creating a deeply sacred and reflective atmosphere (Baruadi, 2014).

Zakaria (2024) analyzes Dikili through the lens of Max Scheler's value hierarchy, identifying four distinct layers of values: (1) *agreeable values*, reflected in the joy of communal participation and shared meals; (2) *moral values*, embodied in sincerity, sacrifice, and cooperation; (3) *spiritual values*, evident in the contemplative depth of religious reflection; and (4) *transcendental values*, where Dikili serves as a medium for divine connection and moral emulation of the Prophet. These insights reveal that Dikili is not merely a folkloric expression but a potent educational tool imbued with transformative ethical and spiritual meanings.

Nevertheless, the pedagogical integration of Dikili into formal character education poses significant challenges. As Syarif et al. (2024) emphasize, local wisdom cannot be directly transferred into school settings without adaptation. It requires contextual modeling and the creation of conducive environments that allow values to be internalized meaningfully by students.

External cultural influences—particularly the pervasive reach of global digital media—further complicate this process. Hermawati et al. (2024) note that learners are increasingly exposed to value systems that often contradict traditional norms, creating internal dissonance and weakening character formation efforts. The rapid evolution of social and cultural values exacerbates this issue, necessitating dynamic and responsive educational approaches.

Aniqoh (2018) warns that the very existence of local wisdom is under threat from globalized ideologies that promote individualism and hedonism. In response, Hidayah et al. (2019) argue for a transformation of traditional values into formats that resonate with contemporary learners, particularly through the integration of digital technologies.

Despite existing policies promoting local content in curricula, Sari (2020) laments that character education grounded in local wisdom remains marginal in national education reform agendas. This calls for a deliberate transformation of values—conceptualized by Kuntowijoyo (2006) as the process of understanding and negotiating change between pre-existing and post-transformation states (Hanifah, 2016). Such transformation is essential not only for preserving cultural identity but also for embedding ethical principles into modern education.

Against this backdrop, the present study aims to explore the transformative potential of Dikili in shaping the character of elementary school students in SD Negeri 2 Bulawa, Bone Bolango Regency. Building upon previous scholarly and cultural insights, this research seeks to articulate an integrative approach to character education—one that encompasses cognitive, social, emotional, and spiritual dimensions—through the lens of local wisdom. The findings are expected to contribute to the broader discourse on culturally responsive pedagogy and offer a viable model for character formation rooted in Indonesia's rich cultural heritage.

RESEARCH METHODS

This study adopted a qualitative methodological framework with a descriptive orientation to explore the transformation of *Dikili*, a form of indigenous wisdom, within the context of character education at SD Negeri 2 Bulawa in Bone Bolango Regency. The choice of a qualitative paradigm was underpinned by epistemological considerations emphasizing the interpretive nature of human experience, particularly within socially and culturally embedded environments. As Creswell (as cited in Kusumastuti & Khoiron, 2019) asserts, qualitative inquiry seeks to understand social phenomena by engaging with the subjective meanings individuals and groups assign to their lived realities. In this regard, the qualitative approach proved especially appropriate for capturing the cultural nuances and pedagogical intricacies involved in the integration of *Dikili* into school-based educational practices.

The descriptive design employed in this research was not intended merely to record empirical observations, but rather to construct a coherent and nuanced narrative that articulates how local values are maintained, adapted, and transmitted within formal educational settings. By systematically documenting the interplay between cultural traditions and instructional processes, the research sought to illuminate the pedagogical mechanisms through which indigenous knowledge contributes to character development in young learners.

Data were generated through two principal methods: semi-structured interviews and documentary analysis. Semi-structured interviews were conducted with a purposively selected group of informants, including community elders and schoolteachers who possess deep cultural knowledge and are directly involved in the educational transmission of *Dikili*. The semi-structured format provided a methodological balance—it ensured consistency across core thematic areas while allowing flexibility for probing emergent insights. This structure facilitated a dialogic process wherein unanticipated yet contextually significant perspectives could surface, thereby enriching the data with depth and authenticity.

In parallel, a documentary analysis was undertaken to complement and triangulate the findings obtained from the interviews. This analysis drew upon a wide range of secondary sources, including ethnographic accounts, educational policy texts, academic literature, and local manuscripts that frame *Dikili* as both a cultural construct and a moral compass. The aim was not only to contextualize the field data within a broader socio-historical narrative but also to deepen the interpretive scope of the study by situating it within institutional and philosophical discourses relevant to indigenous education and character formation.

Participant selection was carried out through purposive sampling. This strategy ensured that the individuals involved in the study were chosen based on their sociocultural relevance, roles within the community, and active participation in the processes of cultural transmission and education. The deliberate inclusion of culturally knowledgeable informants guaranteed that the data collected would be not only contextually grounded but also representative of the lived realities and symbolic meanings surrounding *Dikili* in educational settings.

To enhance the credibility and rigor of the study, multiple validation strategies were employed. Chief among these was methodological triangulation, achieved through the convergence of diverse data sources and collection techniques. By cross-

verifying data across methods, the study mitigated potential biases and strengthened the trustworthiness of its interpretations. Additionally, member checking was conducted whereby preliminary interpretations were shared with the original informants to solicit their feedback and ensure alignment with their perspectives. This iterative process fostered reflexivity and reinforced the authenticity of the findings.

Data analysis was guided by the interactive model proposed by Miles and Huberman (1992), which underscores the iterative, cyclical, and interconnected nature of qualitative inquiry. The analysis unfolded through three interdependent phases. First, the process of data reduction entailed condensing, coding, and categorizing the voluminous raw data—comprising interview transcripts, field notes, and documents—into analytically meaningful units. This stage was critical in filtering and organizing the data in accordance with the research questions, while remaining sensitive to emergent patterns.

Following data reduction, the researcher proceeded to the phase of data display, wherein the condensed information was organized into thematic matrices and narrative summaries. These representations were not merely descriptive; they were configured to expose patterns, relationships, and conceptual linkages across data sets. In doing so, the analytical process moved beyond surface-level reporting toward a deeper engagement with the data's interpretive dimensions.

The final phase of analysis, conclusion drawing and verification, involved the synthesis of themes and the formulation of interpretive assertions grounded in the empirical material. This stage was marked by ongoing reflexive engagement, whereby emerging interpretations were continuously examined, contrasted with the data, and

refined in light of theoretical insights. Importantly, these three phases did not proceed in a linear or compartmentalized fashion. Instead, they operated recursively, allowing the researcher to navigate fluidly between data, interpretation, and theory throughout the research process.

This flexible and reflective analytic posture enabled the study to capture the complexity and richness of the cultural-educational phenomenon under investigation. It also contributed significantly to the credibility, coherence, and depth of the findings, positioning the research as a substantive contribution to the discourse on local wisdom and character education within formal schooling contexts.

RESULTS AND DISCUSSION
Character Education as a Holistic Moral Formation

Character formation is not a linear process confined to the dichotomy of right and wrong; rather, it constitutes an integrative moral development encompassing cognitive judgment, emotional responsiveness, and behavioral enactment. Thomas Lickona (in Sari, 2020) asserts that effective character education must involve the cultivation of *moral knowing* (the capacity to discern ethical principles), *moral feeling* (the emotional engagement with those principles), and *moral action* (the habitual practice of moral behavior). These interdependent domains form the architecture of what can be termed holistic moral formation, wherein character is not taught in abstraction, but cultivated as a lived ethical disposition grounded in experience, reflection, and social interaction.

This study adopts Lickona's tripartite framework to critically examine how *Dikili*, a localized form of Islamic devotional recitation deeply embedded in the Gorontalo cultural milieu, is pedagogically reconfigured

at SD Negeri 2 Bulawa into a vehicle for character education. Rather than treating *Dikili* as an isolated ritual, educators have appropriated its spiritual and cultural dimensions into a formal learning environment, thereby transforming it into a dynamic educational tool. This culturally responsive approach affirms the pedagogical efficacy of integrating local wisdom into the moral curriculum—not merely as content, but as a method of formation. Through practices such as collective recitation, reflection on moral themes, and participatory activities surrounding *tolangga* preparation, the school has operationalized a form of character education that is both indigenous and integrative. In doing so, it fosters moral development that is not only intellectually grasped, but also emotionally felt and behaviorally embodied—fulfilling the very essence of Lickona's model of holistic character education.
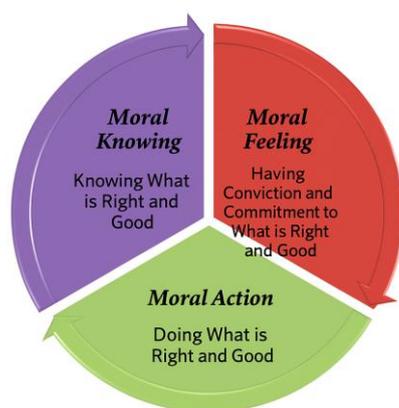

Figure 1. Character Education Framework by Thomas Lickona (as cited in Sari, 2020)

The Transformation of *Dikili* Values in Shaping Students' Moral Knowing

The *Dikili* tradition, once regarded primarily as a local form of devotional chanting (zikir) performed during the celebration of the Prophet Muhammad's birthday by the Bulawa community in Gorontalo, has undergone a significant educational transformation. At SD Negeri 2

Bulawa, this tradition is no longer confined to religious ritualism but is being pedagogically recontextualized as an instrument for character formation among elementary school students.

This transformation is evident in the integration of spiritual and ethical values— such as love for the Prophet, sincerity, sacrifice, and generosity—into cognitive moral learning activities. Teachers strategically embed *Dikili* texts into literacy-based learning, such as structured read-aloud sessions followed by dialogic discussions, which facilitate students' moral reasoning around values exemplified by the Prophet, including empathy and altruism.

Moreover, *Dikili* has been adapted into routine school activities, such as morning assemblies, where selected verses are chanted collectively by students and staff. During Islamic religious celebrations, students are trained to perform *Dikili* as a form of both spiritual expression and cultural reflection. These moments serve as entry points for moral reflection on values such as honesty, humility, and respect for elders.

These findings suggest that *Dikili* has evolved into a pedagogical space rich in moral content, advancing character education in a culturally embedded manner. This aligns with Lickona's (in Damariswara et al., 2021) assertion that character education is a deliberate effort to cultivate ethical understanding in learners, emphasizing the importance of nurturing students as both subjects and agents of moral formation.

Theoretically, these observations can be analyzed through Talcott Parsons' AGIL framework, particularly the *Latency* function, which involves the internalization and preservation of values and cultural norms. According to Parsons, a system must sustain itself by reinforcing individual motivation and cultural patterns (A'yun, 2022). Within this context, teachers act as cultural agents

who sustain local values through formal education.

Thus, the transformation of *Dikili* into an educational medium demonstrates the potential of localized cultural traditions to serve as foundational platforms for developing students' moral cognition in a contextually relevant and meaningful way.

Internalization of Spiritual and Social Values of *Dikili* in Students' Moral Feeling

Lickona identifies *moral feeling* as the affective domain of character, which underpins an individual's emotional responsiveness to moral values and serves as a deep motivational force that encourages moral behavior driven by sincerity rather than mere compliance (Efendi & Ningsih, 2020). At SD Negeri 2 Bulawa, this dimension is cultivated through students' involvement in preparing *tolangga*—a culturally significant food offering presented during the Maulid celebration.

The *tolangga*, a large decorated tray filled with cakes and traditional foods, is prepared both for the community and the *Dikili* performers. Students' participation in this process fosters communal engagement, responsibility, and a shared sense of joy. They not only learn the textual and technical aspects of *Dikili*, but also develop emotional ties to the values of cooperation, gratitude, and mutual respect.

Such emotionally grounded experiences nurture *moral sensitivity*—an empathetic disposition that motivates repeated moral behaviors. This aligns with Lawrence Kohlberg's theory of moral development, which posits that emotionally rich moral experiences enhance children's internal moral structures. When children experience joy in doing good, they begin to incorporate these norms into their personal identity,

shifting morality from external compliance to internal conviction (Ibda, 2023).

This perspective is further supported by Vygotsky's sociocultural theory, which emphasizes the role of social interaction and cultural tools in moral development (Mcleod, 2024). In this context, *tolangga* acts as a mediational tool that facilitates moral learning through tangible cultural expression, effectively fostering the zone of proximal development for students' moral affectivity under guided instruction.

Durkheim's view also resonates with these findings, affirming that character formation involves continuous guidance through observation, emotional experience, and action (Virgianti, 2023). Through repeated and meaningful cultural participation, students develop emotional attachments to moral conduct.

Overall, the integration of students into *Dikili*-related practices such as *tolangga* preparation offers compelling evidence that *moral feeling* can be developed effectively through culturally rooted, emotionally resonant experiences. These practices not only serve symbolic educational purposes but also create emotional bonds to moral values, laying a strong affective foundation for long-term ethical development.

Implementing *Dikili* Values as a Strategy for Moral Action in Students' Daily Lives

The culmination of character education is manifested in *moral action*—the realization of moral understanding and feeling in concrete behavior. Lickona (in Azizah, 2024) argues that *moral action* represents the integration of moral cognition, affect, and habituation in actual conduct. At SD Negeri 2 Bulawa, this principle is brought to life through students' engagement in *Dikili*-inspired behavioral routines that extend beyond ritual settings.

Students who regularly participate in *Dikili* activities exhibit enhanced prosocial behaviors such as helping peers, maintaining classroom cleanliness, greeting respectfully, and displaying humility. These behaviors reflect internalized values of cooperation, humility, and reverence—traits that have become embedded in their daily routines as a result of repeated cultural participation.

Such behavioral manifestations are consistent with Bourdieu's theory of *habitus*, which explains that cultural practices, when internalized through repetition, shape enduring patterns of behavior and perception (Zafi, 2018). From this viewpoint, *Dikili* functions as a moral praxis, not merely transmitting values cognitively or affectively, but embedding them into the students' social habitus.

Furthermore, the research confirms that character formation rooted in local wisdom can be achieved not only through formal instructional methods, but also through an *enculturative approach*—the transmission of norms and values via participatory cultural experience. Here, *Dikili* emerges as a transformative strategy that unites mind, heart, and action in the character development process.

Therefore, the success of moral action at SD Negeri 2 Bulawa lies in the sustained, meaningful integration of cultural traditions into the fabric of school life. It demonstrates that local wisdom such as *Dikili* should not be viewed merely as a cultural artifact to be preserved, but as a dynamic pedagogical strategy capable of cultivating morally responsive and socially grounded individuals.

CONCLUSION

The findings of this study underscore the transformative potential of the *Dikili* tradition as more than a symbolic cultural-religious practice. At SD Negeri 2 Bulawa, *Dikili* has been reinterpreted as a pedagogical medium for holistic character education, encompassing the cognitive, affective, and behavioral dimensions of moral development. Values such as devotion to the Prophet, sincerity, sacrifice, and generosity are not merely transmitted through verbal instruction or ritual performance, but are meaningfully internalized through culturally embedded school activities. These include reflective reading sessions, collective chanting, and participation in traditional ceremonies such as *tolangga* preparation, all of which serve to foster moral reasoning, emotional connection to values, and habitual prosocial conduct.

This research illustrates that local wisdom—when approached critically and contextually—can serve as a foundation for character education that is both practical and culturally authentic. By bridging traditional heritage with modern educational practice, the transformation of *Dikili* provides a viable model for culturally responsive pedagogy. It offers a substantive alternative to character education frameworks that are often overly abstract or detached from learners' lived experiences. As such, this study contributes to the discourse on curriculum development by advocating for educational strategies rooted in Indonesia's indigenous moral traditions, thereby cultivating students who are ethically grounded, socially empathetic, and culturally conscious.

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